THE MADRAS
Christian College Magazine.

Vol. XXVIII. FEBRUARY, 1911. No. 8.

IDEALS OF LIFE.

Idealism is the inspiration of life. It is not contrary to the practical, but is its foundation. Idealism is to the practical what the work of the architect is to that of the builder. It is the prophetic voice telling of that which *ought* to be, of what *may* be, of what *shall* be. The Idealist is the man who refuses to be bound by the present, and holds that the future is big with possibilities, possibilities which the strenuous shall bring to actualisation.

For the conception of the true ideal of life it is essential that we entertain right views of the universe in which we live, and of God who created and controls it. We should know what we ourselves are, and discern the destiny to which we are ordained of God.

Thus religion lies at the very base of true conceptions of the ideal life. Science cannot discover the ideal, for science has to do with forces which are subject to known and unalterable laws, and we are deeply conscious that there is much in life which cannot be worked out like a mathematical problem ; there are forces of spontaneity, of choice, of volition, which at best only come within the sphere of probability, not of certainty. Philosophy moves within higher ranges than science, engaging our attention to the great underlying principles which regulate the order and purpose discoverable in the universe ; but philosophy has only to do with the 'how?' and the 'why?': it cannot bring us into vital relation with the divine living force which alone can enable us to take our right place in the divine order, and consciously to fulfil the divine intent. Philosophy may pry into the realm of motive, but it is religion alone that can bring us into living touch with the motive-power. Idealism, in its

vague general sense may appertain to the domain of philosophy but Idealism as applied to life can only be generated and nurtured and made effective by Him who is the fount of life.

It will be allowed by all that it must be a matter of supreme importance for man to gain a sound conception of the true ideal of life. A life which is at the mercy of every passing emotion and inducement must necessarily lack consistency and strength. It will not be truly and squarely a life; it will be more of a variety-entertainment. In it there will be some comedy, and much that is flat and dull, and it will end probably in tragedy and catastrophe—not the catastrophe of the stage—nothing so exciting, perhaps—but infinitely more tragic, the slow relentless grinding out of life, the gradual extinction of those glorious hopes and promises of a human life, their loss in the dreary sea of inanity and irretrievable failure.

It would be idle to pretend to write about an Eastern and a Western ideal of life. It is difficult to draw broad generalisations, and much is written about East and West which is very partial and misleading. Undoubtedly if the average life of many of those who hail from the West be the material embodiment from which the Western ideal is to be formulated, then the ideal might not be regarded as a very lofty one. It might be concluded that to live for pleasure is the ideal life of the West. As a matter of fact there are many ideals of life both in the East and the West, and there are far more lives lived, based on no ideal but moulded by passing fancy, and worked out under the impulse of passion.

Can we attempt to formulate the ideals fostered by the teachings of, say, the highest form of Hindu philosophy and religion, and the loftiest Christian teachings? The writer recognises the distinct possibility of his failing to do justice to the Hindu ideal, which he must necessarily gauge from the position of an outsider. He may fail to do justice also to the Christian ideal, for the Christian disciple after long schooling may fail to grasp in its fulness the teaching of the Master. He can only endeavour honestly to state both according to the best light which he possesses. Attention may first be given to that which ought to be the better known to the writer—the Christian Ideal.

The only valid ideal for the Christian is God's ideal. It is not for him to formulate his own ideal, but to ask what God sets before him. This simple statement involves a great assumption. It assumes not only the existence of God, but regards Him as a conscious purposeful God. As we are dealing here primarily with human life and not with theology, we will take this assumption as granted. We must do so in dealing with the Christian life, for apart from this the Christian has no ideal. There are two other assumptions made. The first is that man is created for fellowship with God, both now and for eternity. The second is that the entrance of sin into the world has brought about a breach in the fellowship, and that it can only be restored by a twofold work of grace on God's part. This twofold work is Forgiveness and Sanctification. Man has by his disobedience and want of trust wronged God (and himself), and needs forgiveness before he can be on right terms with God. In the second place his whole disposition and character must be changed, as full fellowship can only exist where there is similarity, if not identity, of heart and mind. It is represented that God so loves man, and is so desirous of bringing him into fellowship with Himself, that to effect this He became man. In the Incarnation He set forth not only how the divine can become human, but how the human can become the divine. He illustrated the possibility of "Sonship" in Christ's human life, and it is thus in and through Jesus Christ that we obtain our ideal of life. In the death of Christ there is the manifestation of God's love, the sealing of the sinner's possible forgiveness. In the resurrection of Christ there is the proof of the sufficiency of His work, and the assurance of the new life of those who are united to Him by faith. In the continued spiritual presence of Christ in believers there is the living power to enable them to realise the ideal life.

Another very important subject which must be touched on is the Christian view of the whole world-process. The world has been created by God; man was endowed with free-will, and thus made capable of exercising trust and loyal obedience towards God, or of wilful disobedience. The relations between man and the world in which he lives are such that man's sin will affect his whole life in the world, nay,

may affect the very world itself. Thus we see a world created by God yet disordered by sin. To what extent the world would have been different from what it now is if sin had not entered we cannot say. The fact remains that as in the sphere of human life holiness and sin are found, so in the world good and evil are present. A perfectly ordered and unstained world would more fully and perfectly manifest the divine, but in this world of ours there is much which is un-divine, permitted by God for the time being. It is more than possible that this disorder in the physical universe is permitted of God, in His mercy, in order to further his divine plan for the deliverance of man from his folly and his sin, and for the final consummation when all evil and sin shall be overcome. Paul has written on this aspect of the question in his great letter to the Romans (See *Romans* viii : 18—25).

We are led to believe that this world though real is transitory ; it is but for a time. It is a part, and no unimportant part, of the cosmic process, but finite and temporal. It is, however, we believe, necessary, in the interests of both philosophy and religion, to regard it as not outside the domain of the infinite and the eternal, but included in them. The transcendental utterances about the infinite and the eternal which are sometimes indulged in are both illogical and unphilosophical, especially when we remember that they are made by men who are themselves very finite and conditioned by the temporal. For a man to try and prove that he has no eternal worth or even existence and then to parade his statements about eternity and the one eternal reality is to prove his lack of title to be heard on such transcendent subjects. The world *is* ; it is marred by sin, and disordered, but it is God's creation. It has not escaped from the controlling hand of God, and through it God can and does work man's good and His own glory.

Having made these preliminary observations let us seek to obtain a glimpse of the ideal Christian life. Material things are the scaffolding ; they are not to remain when the spiritual edifice is completed, but have very important functions to fulfil at present. Life—the ideal life of man—is fellowship with God. This is finally to be enjoyed under purely spiritual conditions which surpass our comprehension now. For the present

man is apportioned a material body, and lives in a material environment. He is quietly to wait God's fulness of time, when he shall be freed from the materialism of the present life. Meanwhile he is to live in his surroundings as a citizen of Heaven. He is to "use" the world, not "abuse" it. One may be permitted the play upon this word "abuse." Man is neither to *mis-use* the world nor to *revile* it. The world and all that it contains is to be subordinated to the cultivation of the life which may fit man for the more immediate fellowship with God in Heaven. The world is not to be regarded as undivine, but as capable of revealing the divine, and ministering to the divine. God is immanent in it. Poets are right in regarding the world and human relationships as expressions of the divine. They have eyes to see, and ears to hear. Where to others there are but colour and noise, poets catch the voice of God, and gaze upon the divine beauty.

> The sun, the moon, the stars, the seas, the hills and the plains—
> Are not these, O Soul, the Vision of Him who reigns ?

But is it not too sadly true ?

> And the ear of man cannot hear, and the eye of man cannot see ;
> But if we could see and hear this Vision—were it not He ?

The ideal life is the life of love, to live as one who is the fellow of God. This will mean that the spiritual reigns. The material must be used for spiritual aims. All that is enjoyable, so far as it does not debase the spiritual life of man, and so far as it does not involve *selfish* enjoyment, may be, should be, enjoyed. The eye exists to see that which is beautiful, the ear is for music, the voice for the utterance of praise and prayer, for wise and kindly words. The bather plunges into the river and is fresher, cleaner, more vigorous ; so is the man who rightly uses the world. The worldling tries to *live* in the water, to become a fish, and is drowned in the process.

In one word, love is the ideal life—love to God, for all that He is, and for all that He has done for us ; love to man because he is man, because he is "my brother," because of all that he is to God, and because of all that he may become. Life under these circumstances is strenuous, pure, simple, sane. It seeks the good of all ; it compels the material to subserve spiritual

ends; it refuses subjection to the material. The man who lives this ideal life lives as a pilgrim, but regards the pilgrimage as appointed of God, and therefore accepts its conditions cheerfully, and faces its temptations and difficulties manfully. He recognizes temptation as the condition for the realisation of the fulness of his manhood, the perfecting of life. Browning's brave words, the last he ever published, may well conclude this section of our subject:

> One who never turned his back but marched breast forward,
> Never doubted clouds would break,
> Never dreamed, though right were worsted, wrong would triumph,
> Held we fall to rise, are baffled to fight better,
> Sleep to wake.
>
> No, at noonday in the bustle of man's work-time
> Greet the unseen with a cheer!
> Bid him forward, breast and back as either should be,
> "Strive and thrive!" cry "Speed,—fight on, fare ever
> There as here!"

Now let the attempt be made to sketch the outline of the ideal life according to the highest teachings of Hinduism. It is thankfully acknowledged that the lives of many Indians are more in accordance with the above picture than the philosophy on which they are supposed to be built would seem to warrant. The ideals, moreover, are being vastly modified by extraneous influences, influences the source and power of which are but very partially recognized. The ideals are being wonderfully broadened. But our task is to ascertain what is the ideal life warranted by the doctrines propounded by Vedantism at its highest philosophical level, the Vedantism of Shankaracharya.

In the first place it will be admitted that the conceptions which prevail concerning the relation of the universe to God, or rather the want of any true and vital relation, must make a vast difference in the conception of man's life as a whole. The world-process is not regarded as strictly divine at all. The universe is not the expression of any divine thought and intention; it is begotten of Maya, and belongs neither to the essential being of God, nor to any conscious and inspired purpose of the Supreme Being. This is a heavy disability under which to make a start in considering the meaning and purpose of human life. With such a conception of the cosmic process, man's life must be

regarded not as a part of any divine order, but as something which ought not to be. And does not such a view actually dominate the Vedantist's conception of human life?

It is true that in the Bhagavad-Gita the attempt is made to show that life ought to be lived strenuously and faithfully. But in the first place it is getting to be more widely recognised that there are two types of teaching combined in the book, the pure Monistic, and the more Theistic, and some of the teachings concerning life may be more connected with the latter than the former. In the next place, even though it be admitted that these teachings are strictly Vedantism, it will appear to many that they greatly lack the inspiration for the fulness of life which one craves. Life is to be lived out in that condition in which man finds himself placed; it is to be lived out diligently, unflinchingly, *but* it is to be lived without any distinct aim and purpose. Its very worth is to be estimated by the thoroughness with which the expectation of reaping the fruits of endeavour is restrained. Does not this involve a somewhat tread-mill theory of life? it has little of the ring aroused by such words as Longfellow's:—

> Tell me not, in mournful numbers,
> Life is but an empty dream!

Is not this just what Vedantism does tell us? Man's great awakening means that he is to regard the world in which he lives, and the life he lives as a dream. The unreality of all that seems to be, and of all the events which occur,—this is the grand discovery which lies at the foundation of man's salvation. God exists, and God only; the dream which we call life, the phantasmagoria which is named the universe, history, all the sweet relationships of love are but fleeting illusions. The saint's aim should be to reach that state of tranquillity under the calm of which the mind should be intent on the contemplation of an impersonal God, and rest assured that the whole created universe, the humanities of life, the ties which bind us to our fellow-men are nought. The affections and emotions, hopes and fears, desires and aversions, loves and hates—all aspirations and activities are to be relegated to the domain of the unreal. The man is to withdraw himself from all which is outward, from all which is inward, from his very self; he is to concentrate his every

thought upon the characterless and impersonal God, until he loses all consciousness in motionless and unconscious being.

It is true that many would urge that until the "sanyasi" stage is reached the duties of life are to be performed in the same way as though all things were real, but if we believe the "as though," understanding that they are not actually so, where is the zest which is the very wine of life?

It must be allowed, however, that there is a glamour about the Vedantist's type of life which is felt by many. We find men who have been filling some important office retiring from it and devoting the remainder of their days to the life of contemplation. Nevertheless, generally speaking, these views of life are losing ground. The modern Indian is taking a far broader outlook. He loves his kith and kin; he regards his fellow-men with generous sympathy; he accepts life as real and not dreamland; he recognizes social ties and social duties. The world and life are not to be despised but to be taken quite seriously.

The question, however, arises,—although the form of life is so rapidly changing, is a new ideal of life being thought out calmly and thoroughly? Is there not the attempt to put the new wine into old bottles, to retain the old teaching while seeking to adapt the life to conditions totally inconsistent with that teaching?

It is most important that there should be clearly thought-out plans of life, that men should no longer hold by creeds which do not cover their ways of living. If the Vedantist's position be true, then doubtless it is well to hold severely aloof from a world which is all unreal, and to seek union with the only reality—the bosom of unconscious being—to view life in the spirit which says, "vanity of vanities all is vanity." If, on the other hand, things are not so, then it is very essential that the endeavour should be made to discover the relation which God holds to the universe, and to formulate a philosophy of life which may justify us in living as though we were the inhabitants of a real world and thinking thoughts and doing deeds which were of eternal significance.

The writer is far from wishing to see Orientals accepting the types of life which are commonly found in the West. He is conscious that there is much in the modern life of the West

which tends towards the materialistic view of life, and to a life of indulgence and luxury. He is by no means prepared to think that the Churches have altogether read aright their Master's ideal of life, still less is he prepared to maintain that they have realised it. His belief is that India has much to contribute to the life of Christendom. Will not India take the noble words of the Saint of Galilee, and the life He lived, and interpret them into the life to be lived in the twentieth century? What we all need is a simpler life, with less concern for pleasure and material comfort, with the unseen and the spiritual more regnant, with less of selfishness and greed in it—a life in which the seen and the unseen, the temporal and eternal, the life which now is and that which is to come, take their due place.

For the fulfilment of Christ's purpose and the realisation of His lofty ideals of human life He asks for the allegiance and loyalty of India's sons and daughters. The writer entertains high hopes of India's future and believes that she will not merely gain much in accepting Christ's ideal of life, but will render good to the world by her interpretation of the teachings of the Master in terms of life.

EDWIN GREAVES.

*SOME GENERAL IMPRESSIONS OF THE ORIENT.**

The Editor desires me to give some impressions of my journey around the world, made possible by the year's leave of absence granted by the Trustees. Several reasons led me to devote the year to the Orient. In the first place, I have long felt sure that the questions of the next twenty-five years were certain to be largely affected by our relations to the Orient. The first specific aim of the year, therefore, was to get as completely as possible into the life and thought of the East as represented in the great countries of India, China and

* Many of our readers had the privilege of listening to President King's inspiring and instructive addresses during his brief stay in Madras, and these will doubtless welcome the privilege of reading the sketch of his impressions of the East which we here take the liberty of reproducing, in slightly abridged form, from the pages of The Oberlin Alumni Magazine.

Japan. The very fact, also, that for a number of years I expected myself to go as a foreign missionary had led me to cherish the desire to render such help as I might, broadly and incidentally, in such a year of travel and study, to the missionary work in these three great lands; so that the year has involved much speaking. This speaking—a large part of it before educational bodies and institutions—in spite of the considerable amount of it (something like two hundred and fifty addresses of various kinds have come into the year) had its own large compensations in the special opportunity so given me to meet many important people in the various communities visited, and thus to share in the insights of those who were either natives of the country or had been there for many years, and so to get much closer than I could otherwise hope to get, to the life of at least the leaders in these communities. I was further moved by the consideration that, at the point which I had now reached in my own study and experience, a year's study of the life and thought of the Orient seemed likely to mean more to me, and to give me greater quickening for my further work, than any merely university year could do.

* * *

It goes without saying that the year has been crowded with sights of great interest, whether one is thinking of natural scenery or of architecture, or of objects of historical interest. No one who has once seen them is likely to forget such scenery as that along the Amalfi Drive in Italy, the stupendous view of the Himalayas from Darjeeling, the trip down the Irawaddy, the harbours of Singapore and Hong Kong, Japan's Inland Sea, the glory of the cherry blossoms in Tokyo and Sendai, or the wonderful beauty of the shores of the Island of Hawaii and its great volcano. The historic interest of Pompeii and of the pyramids and of such matchless collections as those of the Naples and Cairo museums, and the constant reminders of the ancient civilisations of India, China and Japan, need only to be suggested. In Indian architecture it is of course the buildings of the great Mogul Emperors of North India, to be found especially at such centres as Ahmedabad, Agra, Fatehpur-Sikri and Delhi; the Jain temples at Mount Abu; and the great Hindu temples of South India (the architecture of which has been developed from early

Buddhist models, originally wooden) that chiefly claim attention. In Japan it is the temples and tombs of such centres as Kyoto, Nara, Nikko, Tokyo and Kamakura that are of special artistic as well as historic interest. And the peculiarly impressive appeal of the so-called Temple of Heaven at Peking deserves special mention.

Incidentally there were many surprises of various kinds which there is space only to illustrate. I was surprised, for example, to find that the weather was so warm on the ocean trip from New York to Naples as compared with the more northern trip across the Atlantic to the English and German ports; and I had hardly realised that the North German Lloyd was bidding so vigorously for American patronage and for extension of its steamer service all over the world. I found most of my fellow passengers surprised, as I was, to find that Gibraltar did not stand immediately at the entrance to the Mediterranean Sea, but quite a little within and on the further side of a considerable bay, and particularly that its precipitous side faced the land and north instead of the sea and south. It was a surprise to find Algiers so attractive and enterprising a city, and having also such marked Oriental quarters; it was as if the Orient had come west to meet you. I had not realised that, in consequence of a previous great disaster in 63 A. D., most of what was found at Pompeii in the art line was the work of the sixteen years between 63 and 79 A. D., and that the more recent excavations gave only what was left as comparatively valueless after the former inhabitants and many later people had dug out what they most wanted. It was interesting to see the immense extent of the irrigation achievements in Egypt made under the English protectorate, and a decided surprise to find that the ruling family in Egypt was Albanian in origin. Nor had I realised that the pyramids were so many—some seventy—and scattered over a territory of some fifty miles. Similar surprises, sometimes geographical, sometimes historical, and sometimes matter of racial custom, awaited one all along the way.

* * *

Politically the matters of most interest, of course, were the unrest in India, the rapid extension of Japan's power and China's undoubted purpose to take on as swiftly as possible Western educa-

tion and methods. It seems inevitable in India that the English should gradually extend the policy that they have already rather timidly begun of bringing the Indians into some share in the actual government of the country. It is hardly to be expected that large numbers of university-trained men should be permanently satisfied to have no direct voice as to the government over them, even though that government is as enlightened and progressive as that of England. But anything approaching an immediate transfer of authority would, of course, be preposterous. I am glad to say, also, that I have no doubt whatever that Japan earnestly desires peace with America, and if there were space I could give reasons for this belief that I think would satisfy most reasonable men; although I regret Japan's enormous military budget. The aggressions of the other powers upon China, unfortunately, do not seem to be at an end, and the Chinese especially resent what they feel are the unwarrantable aggressions of Japan, from whom they had hoped for different treatment, in Manchuria; but I found the Europeans in the Orient almost a unit in expecting China to come rapidly forward and to take her place among the great powers of the world. That will be an immensely significant event, not only for the Orient but for the life of the world.

I may perhaps most wisely give the remainder of my space to my impressions of the present-day relations of the Occident and Orient in civilisation and religion.

First of all, in spite of the great differences, it seems to me that it must honestly be said that *the likenesses* between the Occident and the Orient are far greater than the differences. The great human characteristics outweigh all racial and local differences. The Eastern, like the Western, peoples are "intensely human." There are parallels in Western history and life to almost, if not quite, the worst in the Orient, and there are parallels in the Orient to almost the best in the West as well as various points in which the East may be said to excel. The great achievements of all the three countries of India, China and Japan cannot be despised; we may not overlook their ancient civilisations with their high development in many lines.

The great differences between the Orient and the Occident as a whole seem to me to be mainly two. In the first place, the Oriental civilizations are predominantly *communal*. There is in

the Orient practically no true individualism, in the Western conception of individualism,—no adequate sense of the Christian conception of the priceless value and sacredness of the individual person. The individual life, for the most part, has been dominated to an almost unbelievable extent by the community. The proofs are manifest in India and in the Japan of fifty years ago, and to a somewhat less extent in China. Even present day Japan shows multiplied indications of this communal inheritance, as Dr. Gulick in his "Evolution of the Japanese," and Mr. Hearn in "Japan, an Interpretation," both clearly show.

The second great difference between the Occident and the Orient, I think, is to be found in the conception of law. Law for the Oriental carries the feeling of an inescapable fate that they are never able quite to shake off. For the Occidental, through the spirit and achievements of modern science, law carries the feeling of a discernment of the secrets of the universe and knowledge of the implied conditions for the mastery of its forces, and so the sense of the possibility of great achievement. Law in the Orient, that is, carries the sense of fate; law in the Occident the atmosphere of hope.

In other words the two great differences between the Occident and the Orient may be said to be those of the social or ethical consciousness,—that we should give opportunity for the full development of every individual person—and of the scientific or rational consciousness. Both the social and scientific consciousness are a part of our social inheritance and environment rather than racial. The one, the ethical consciousness, comes from Christ direct. The other—the scientific sense of law—comes from natural science; but the scientific sense of law is harmonious at the same time with Christ's conception of the law of righteousness as the will of a loving Father. Neither difference, in other words, is really racial, and that means that even these greatest differences between the Orient and the Occident may be expected more and more to disappear as the life and civilisation of the world become unified. All the other vital differences between the East and West grow, I think, out of these two.

In all the three lands of India, China and Japan *Western education is coming in by Government action*, but is entirely secular, except that Japan has tried to connect its education

with the Emperor cult. This bringing in of secular Western education has meant two things; the introduction of scientific facts and theories, and, in far less degree, the introduction of Western ethical and social conceptions and ideals,—in far less degree, for these ethical and social conceptions had originally a religious basis, and need such a basis, and as a matter of fact they have come into these countries chiefly through direct Christian agencies.

This means that in all these countries the present is a *time of critical transition* from one set of ideas and ideals to another, in view of the inevitable challenge of natural science, and in view of the higher Christian ethical ideals and example, that really carry the conscience of the people, although not found originally in their religious systems. This is especially to be noted, perhaps, in India where the more refined Hinduism shows at present a marked simulation of the ethical ideals of Christianity.

This time of critical transition involves, inevitably, *certain dangers*. There is the danger, first of all, that the older ideas and ideals shall lose their power before the newer ones are established; and that may give even to the most interested Christian a greater patience with some of the reactionary movements in these countries, like the Arya-Somaj in India, or the revival of Shinto or Buddhism in Japan.

There is the further danger that a purely secular education is likely to leave out a presentation of any adequate ethical ideals; and it is not strange to find, therefore, the moral conditions in the schools most unsatisfactory.

A purely secular education is also in danger of leading the educated classes to settle down in a practical materialism and atheism, because they think that science has made a religious position for them impossible. There is the more danger of this conclusion being reached, because the literature of the bearing of science on religion is, in all these countries, about a generation behind the times.

This time of critical transition involves, therefore, in these countries, that the educated classes especially are facing the pressing problems of the adjustment of scientific and religious conceptions—of the possibility of keeping religious faith at all,

and of bringing a true scientific, historical interpretation into their natural history and into their religious literatures. India and Japan especially are having to face the same problem of a truly historical interpretation of their religious literatures as we of the West have had to face in the historical criticism of the Old and New Testaments ; and they manifest the same reluctance, the same timidity, and the same apologetic devices (for example allegorical interpretation) as Christians have shown in the past and present.

The fact that these problems are just forced upon the Orient through the bringing in of Western education, constitutes *a moral obligation on the West.* For it is out of the civilisation that the West has brought to the East, that these pressing problems have arisen, and the West thus owes to the East such measure of relief as they themselves have found in the solution of these problems, and they particularly owe the positive religious help that alone can give final peace. All this implies that the problems in all these lands are essentially the same problems, and also that they are essentially the same problems as are ours in the West. This is now the more inevitably so, also, because of the rapid diffusion of thought.

But one cannot face the situation, so disclosed in the Orient without recognizing in some measure at least the great *missionary value of natural science, of the historical spirit, and of the psychological and sociological approach to religious questions.*

The missionary value of natural science is, then, not only in the fact that, in the proportion in which modern science is really taken on, the religious conceptions of the East are largely made impossible, but also in the fact that natural science brings that new sense of law, already mentioned, with its feeling of hope and achievement, and so may contribute its part in revolutionising the atmosphere of the daily life of the Orient.

Natural science also involves a willingness to face facts accurately, to discriminate, to adjust, to fulfil conditions and so get results ; and there is probably nothing that would do more than earnest study of natural science to correct the main intellectual defects of the Orient, especially in India, and so prepare for a truer evolution of Christianity, as well as help directly in the solution of many of the national problems in these

countries. Education in India particularly has suffered very much from the lack of an earlier emphasis on the scientific and historical sciences.

The historic spirit involves willingness, ability and determination to enter sympathetically and understandingly into the best of the thought and life of another people, and of another period, and to do all possible to attain that best. It is particularly important, therefore, that the missionary should be strongly imbued with this historical spirit which, after all is only a necessary implication of a true Christian spirit. Otherwise the Christian converts are likely to be largely cut off from their national and racial past,—a very serious matter,—and the Christians themselves are kept from being the real lever that they ought to be in the very midst of the life of the nation. Christianity, just in the proportion that this is the case, becomes an exotic, and the most winning and intelligent presentation of Christianity is made impossible.

The special applications of this historical spirit, which are to be found in comparative religion and historical criticism, hardly need to be emphasized. The fact is that the methods of a true historical interpretation are a great help to the missionary who knows wisely how to use them, not only in pointing out the defects of the other religions, but in making a wise defence of the Old Testament to the educated Orient, and in making a right use of the Old Testament. With the Native Christians these applications by the missionary of historical interpretation in the Christian scriptures should help also to enable those to whom the missionary goes to make a right use of their own religious literatures, to deal honestly with these religious literatures and with their own history, thus preparing the way for Christianity.

The particular importance of the *psychological and sociological approach to religious questions* is found in the fact that such an approach enables one to set forth the laws of individual and social health as laws of God, and so to bring an unprejudiced, unhackneyed, undogmatic and rational presentation of Christian ideas and ideals, while avoiding all abstractions, all mere phrases, all divisive watchwords, and all merely Western theologies, and at the same time getting rid of many

unnecessary difficulties. The psychological and sociological approach should give a vital, concrete and definite presentation of Christianity, and bring precisely those emphases into the religious and moral life that are particularly needed to-day in the Orient, and most of all in the life of India. These emphases are the emphases upon will and action, upon reverence for personalities and upon the primary importance of personal associations.

But if this time of critical transition in the Orient is to be met, and adjustment actually to be made to the newer knowledge of modern science, the historical spirit and modern psychology and sociology, it will require that the religion that is brought to the East should be *a religion that can meet a high rational and ethical test,* and that can hardly mean less than that Christianity alone will be able to meet the case. This journey with its honest attempt to see things as they are has left me not less, but more, sure that no other religion gives promise of being able thoroughly to meet the test that is brought to the modern educated mind, East or West, by the scientific and social consciousness. And Christianity itself requires, if the real need is to be met, and the true spirit of Christianity is to be brought home intelligently to the Orient, a presentation that shall be rational, ethical, social and thoroughly reverent of the best in the peoples to whom it goes.

By a rational presentation of Christianity I mean a presentation that, in the first place, faces definitely and honestly the scientific facts, and shows clearly how a religious interpretation of those facts is possible and most reasonable; and in the second place, that deals with similar honesty, with philosophical theories and leads the way to a true theistic view. As has already been implied, such a rational presentation of Christianity would also approach the questions of the moral and religious life more from the psychological and historical, than from the merely logical and metaphysical point of view, in order to keep the presentation, as is so desperately needed in the East everywhere, real, concrete, vital and ethical. And every word here needs emphasis.

The rational presentation of Christianity would also mean that the teaching of Jesus would not be so heavily loaded with the accretions of the Western centuries; but that it would be

recognised that the Oriental peoples should be afforded the opportunity to give their own valuable contribution to the interpretation and fuller understanding of Christianity in an honest, individual and national reaction upon the great facts of the revelation of Gôd in Christ.

The needed presentation of Christianity in the Orient, too, will make it unmistakeably clear, that religion must be, as it is now almost never conceived in the East, through and through *ethical,*—that Christ knows no religion that is not a sharing in the life of God, and that that life is a life of active ministering self-giving love, ethical throughout.

And the social presentation of Christianity would mean that there should be a revelation in both thought and act through all institutions, social customs and agencies of the Christian sense of the priceless value and sacredness of the individual person as guiding all the developments of a true civilisation, and as, above all, characterizing the goal of the moral and religious development of the race.

At the same time, the ambassador for Christ will endeavour, like Paul, in a true reverence for personality to preserve to the full all the best in the historical inheritance of the people to whom he goes.

One can hardly come back from a world-survey without feeling also, that just because the world is unified to an extent never before possible, the old elementary and preliminary stage of missions is now past and that we must all now look forward to a campaign of general Christian civilisation in the world at large, just as at home. The moral and religious problem is now essentially one and the same everywhere, to be solved in essentially the same way. Undoubtedly this will mean the increasing application of a new standard of efficiency in mission work in all its parts.

HENRY CHURCHILL KING.

*TEMPERANCE AND LITERATURE.**

In the long-drawn battle against the habit of excessive drinking the advocate of temperance must always be glad to find

* A paper read at the Madras Temperance Conference.

new feathers wherewith to wing the shafts of his oratory, and he need never be at a loss in this respect if only he will make use of the material which lies ready to his hand in the realm of pure literature. If the earliest injunctions against over-indulgence in intoxicants are found only in religious books, one must remember how closely religion and literature were intertwined in ancient civilisation. The ascetic Hindu invoked the aid of religious authority to brand intemperance as one of the five deadly sins; the God-fearing Egyptian raised his voice with fervour against the evil; and the pious Hebrew was naturally one of its loudest opponents. There is perhaps nothing strange in such avowedly religious people looking upon intemperance as a baneful influence; but the same temper is observed in later times and in other surroundings. The children of Hellenic civilisation, with all their rapturous love of beauty and desire for pleasant aesthetic impressions, did not neglect to dwell upon the virtue. The grave Roman was not reduced even by the stress of active military service and fierce constitutional struggles into justifying intemperance. The Teutonic race, which from its primitive hardihood and wildness might be expected to wax eloquent over the intoxicating effects of intemperance, acquired enough of polish and culture to see the wisdom of this cause. In the literature of all the modern nations there is a strong appreciation of its virtues—the refined Frenchman and the gay Spaniard, the passionate Italian and the adventurous Englishman, the thoughtful children of the Fatherland and the busy citizens of the continent across the Atlantic have all sung the praises of temperance. Even modern fiction has not disdained to devote serious attention to the subject—as witness Mr. Hall Caine's novel entitled *Drink*.

We must not omit, indeed, to note the fact that poetry has sometimes loved to linger with pleasure on the excitement and revelry accompanying an exhibition of intemperance. It has sometimes painted in glowing colours the condition of exalted pleasure which the reveller appears to experience and which blinds his eyes to the inevitable after-effects of his vice. Poetry with its instinctive impulse to idealise the actual is liable at times to use its magic wand for purposes which a more prosaic circumspection would disallow. Greek poetry

for instance has tried to throw a halo of romance over Bacchus and his crew.

> Bacchus, that first from out the purple grape
> Crushed the sweet poison of misused wine,

has been the subject of poetic adulation and enthusiastic praise in Hellenic literature. "The great god of breathless cups and chirping mirth" seems to have received extraordinary attention at the hands of the Muses. Greek tradition represented his triumphant tour over the world—he had his victorious march even through India. In English poetry this poetic sympathy with Bacchus is echoed by Keats in *Endymion.*

> Within his car, aloft, young Bacchus stood,
> Trifling his ivy dart, in dancing mood,
> With sidelong laughing ;
> And little rills of crimson wine imbrued
> His plump white arms, and shoulders, enough white
> For Venus' pearly bite.

But all this appreciation of Bacchus was not regarded as a support to intemperance except in the worst days of Hellenic decadence when the wildest Bacchic orgies were tolerated with a moral callousness which presaged the country's ruin.

There is, however, one well-known piece of literature, the singular fascination of which might make it seem a very Gospel of Intemperance. This is the *Rubaiyat* of Omar Khayyam. Heard once again in the haunting melody of Fitzgerald's verse Omar's Epicurean rhapsodies have contributed to glorify the 'ruby-cup' as it has been glorified nowhere else. The poet who voices his highest ambitions in life in the lines—

> A book of verses underneath the bough,
> A jug of wine, a loaf of bread,—and thou
> Beside me singing in the wilderness

could only exclaim,

> Ah my beloved, fill the cup that clears
> To-day of past regrets and future fears ;
> To-morrow !—why to-morrow I may be
> Myself with yesterday's seven thousand years.

But the materialism of the poem is so gross and patent that, however great the appeal which it makes to the aesthetic faculty, even its admirers will hardly propose that its precepts should be carried out in practice with any degree of literalism.

Over against the instances of poetic praise of the wine-cup

has to be set the fact that the temperate man, leading a frugal life and scorning the indulgences of pampered luxury, has been one of the favourite ideals of poetry. Horace has delineated the charm of a temperate life, and from him the advocacy comes with a special appeal, owing to the personal example set by his life of idyllic simplicity on his Sabine farm. This ideal has been sketched so often in poetry that sometimes it has degenerated into a frigid conventionality.

Turning to English poetry we find that Chaucer's powers of appreciating and vividly describing life were no bar to his apppreciation of the virtue of temperance. He has done enough service to the cause by exposing to ridicule that religious hypocrisy which, while professing a life of abstinence, wholly came short in performance.

It is hardly necessary to draw pointed attention to Spenser's service to the cause since he devoted a whole book in the *Faerie Queene* to Sir Guyon, the Knight of Temperance. Sir Guyon in his pious adventure of protecting the baby with the bloody hands which has been left to his care meets Golden Mean and her two sisters, the Extremities. By the presentation of three symbolical portraits the poet exhibits the superior attractions of temperance as compared with inebriating luxury or ascetic abstemiousness.—

Medina was her name,
A sober, sad and comely courteous dame,
Who rich arrayed, and yet in modest guise,
In goodly garments that her well became,
Fair marching forth in honourable wise,
Him at the threshold met and well did enterprise.

Naturally the Elizabethan poet condemns total abstinence. Here is his conception of ascetic rigour in eating and drinking. Elissa

naught would eat,
Naught would speak, but ever more did seem
As discontent for want of mirth or meat.

* * *

But with bent lowering brows, as she would threat,
She scolded and frowned with froward countenance,
Unworthy of fair ladies' comely governance.

Intemperance, portrayed along with her Saracen lover, is uninviting by her over-extravagant charms.—

But young Parissa was of other mind,
Full of disport, still laughing loosely light,

And quite contrary to her sisters' kind;
No measure in her mood, no rule of right,
But pouréd out in pleasure and delight,
In wine and meats she flowed above the bank,
And in excess exceeded her own might;
In sumptuous tire she joyed herself to prank
But of her love too lavish; (little have she thank.)

We pass on to Shakespeare. The master mind which created Falstaff and his drunken crew, and which has described with infinite gusto the drinking-bout of Sir Andrew and Sir Toby, is yet capable of uttering a clear warning against intemperate excesses. A character who has learnt the lesson through bitter experience exclaims in *Othello*: "Oh thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil." Cassio also gives expression to one of the profoundest truths that can be heard from a temperance platform:—"Oh that men should put an enemy in their mouths, to steal away their brains." He says again:—"Every inordinate cup is unblessed, and the ingredient is a devil." When Iago says of it that it is "a good familiar creature" he is careful to add, "if it be well used." It is only Sir Toby who declares: "He is a coward and a coystrill that will not drink to my knees till his brains turn on the toe like a parish top." Probably Malvolio, however, deserved the interrogation: "Dost thou think that because thou art virtuous there shall be no more cakes and ale?" There is in *The Tempest* a rapturous eulogy of the celestial liquor, but let it be remembered that it is the grovelling Caliban that gives expression to it. The difficulty of finding out Shakespeare's personal opinions is undeniably serious, in view of the fact that his Art is in the main necessarily impersonal; yet we seem to hear his voice of admonition and reproof at every step.

It is not strange that the grave Puritan bard of England should have championed the cause of Temperance in his matchless verse. One might be pardoned for making a digression here to speak of the great epic poet of Italy who has lent the weight of his genius to the same cause. In Dante's *Purgatory* there is a fine appreciation of the virtue. Under the guidance of Virgil, Dante is exploring all the regions of purgatory:

And as when, herald of the dawn, the air
Of genial May first wakens fresh and sweet

With scent of growing grass and blossoms fair;
So felt I, soft, a gentle wind that beat
My brow—and felt the movement of the wing
Shed through the air ambrosial odours sweet,
And heard these words, 'Blessed are they who bring
Such grace with them that appetite never strays,
Nor longs their bosom for forbidden thing.'

He sees a beautiful tree in the midst of the path, laden with the sweetest fruit, spreading outward at the top but bare below. A crystal stream runs by its side and voices come from among the branches, like songs of birds, proclaiming the advantages of temperance. Gluttons and intemperate people are prevented from getting the pleasures of the palate they so much long for. We must return to Milton, however. He condemns intemperance in *Paradise Lost* by associating drink with evil spirits. The excesses of the Philistines condemned by the Israelite hero in *Samson Agonistes* take the form of intemperance, and there is a more elaborate treatment in *Comus* and in *Paradise Regained.* Comus the enchanter tempts the lady lost in the woods with drinks of the highest excellence.

See, here be all the pleasures
That fancy can beget on youthful thoughts,
When the fresh blood grows lively, and returns
Brisk as the April buds in primrose season.
And first behold this cordial julep here
That flames and dances in his crystal bounds,
With spirits of balm and fragrant syrups mixed.

And here is the indignant reply of the young lady—

And would thou seek again to trap me here
With liquorish baits fit to ensnare a brute?
Were it a draught for Juno when she banquets,
I would not taste thy treasonous offer.
And that which is not good is not delicious
To a well governed and wise appetite.

All the casuistry of Comus is spent on a vain attempt to make her love intemperance. Reference must also be made to the famous temptations scene in *Paradise Regained* where Satan tempts the Lord with

A table richly spread in regal mode,
With dishes piled and meats of noblest sort
And savour.

It is all in vain, and the Fiend of hell is made to acknowledge

that the Saviour's temperance is invincible, yielding to no allurements.

It is not possible to make more than a passing reference to the work of other English poets. Dryden, as a poet of the Restoration, could not be expected to plead for sobriety, but his tribute to Bacchus 'ever fair and ever young' is only in *Alexander's Feast.* In one of the few poems in which Pope's sincere personal note is heard, the *Ode on Solitude*, the fare he thinks of is only milk and bread. The gentle Addison not merely preached temperance in the *Spectator* but practised it, the accusation to the contrary having recently been shown to be groundless. Crabbe has depicted with only too grim a hand the evils of intemperance. The poetry of Cowper and Wordsworth painted an ideal of simplicity which it will be difficult to match. It is hardly necessary to add that the influence of Tennyson and Browning was always on the side of temperance in their art as well as in life. Tennyson's *Northern Farmer*, who despite the doctor refuses to stop drinking ale since he has had it for years, was intended only for a humourous caricature; and Browning is guilty of advocating intemperance only in the acquirement of knowledge and indulgence in philosophical speculation.

A word may be added on the baneful effects of intemperance on some members of the world of letters and on their work. It cannot be denied that intoxication has contributed to a temporary exaltation in some cases, leading to effusions of a soul-stirring rapture. It has also to be acknowledged that some of the most bitter cries of anguish ever heard in the field of literature have been from victims of drink. But it must be granted that for sustained literary labour, continued literary excellence, vigour of intellect, and a healthy outlook on life temperance is absolutely necessary. The longest and most useful literary lives have been those of sober persons like Tennyson and Browning, Ruskin, Wordsworth and Milton. The heritage of intemperate pleasures has weighed very heavily on many a man of letters. But for intemperance, it need not have been Burns's lot 'ignobly to depart' at a very early age, chilling the Muses who had just begun to sport, after a long period of dullness. In the case of Coleridge the evil was most strongly marked, his practice of drugging himself with opium leaving him only six

years for the production of really good poetry. As Rossetti has said:

> Yet ah, like desert pools that show the stars,
> Once in long leagues, even such the scarce snatched hours,
> Which deepening pain left to his lordliest powers
>
> . . . .
>
> Six years from sixty saved.

The author of the *Confessions of an Opium Eater* has often been instanced in support of the contrary position. A distinguished Anglo-Indian official, the late Sir John Strachey, in seeking to justify the opium policy of the Indian Government cited the case of this man of letters to prove that opium taken in small quantities does really no harm. But is it seriously maintained for a moment that DeQuincey allowed his brilliant genius to manifest all its extraordinary powers? A study of his work is bound to lead to the conclusion that his inveterate opium habit repressed his genius at least to some extent. Rossetti was another unfortunate example. His doses of laudanum have left indelible traces on his later work, so full of melancholy, incoherence and obscurity. The misery of his last years, which drove him almost to madness, must be set down to the score of this habit. The name of Thomson serves to point the same moral. He missed rendering more valuable service to literature, and the world got the pernicious philosophy of *The City of Dreadful Night*, through the same weakness. The effects of intemperance have been baneful enough in the world; let not its fiery breath scorch the fair temple of the Muses. There is in intemperance a weakness and an ugliness which are inconsistent with the true spirit of Art.

P. SESHADRI. .

THE SEAMY SIDE IN ART.

So many writers of recent times have dealt with the seamy side of life, some of them to the exclusion of all other matters, that it is desirable for every reader to consider carefully the long-debated rights or duties of the artist in respect to the portrayal of vice. Literature, in the provinces of drama, poetry, and fiction, reflects human conduct, and reacts with more or less power on the conduct of the reader or spectator. It therefore

comes in corresponding measure under the judgment of morality; for the conduct reflected or stimulated by it is to be distinguished as good, bad or indifferent. This intimate relation to moral questions on the side of its matter has given to literature, even more than to other branches of fine art, an ethical interest which has often resulted in controversy. How are the respective provinces of art and morals to be delimited? In case of conflict, who is to have the last word, the artist or the moralist? Is literature the friend or the enemy, the rival or the handmaid, of character? Few indeed have claimed independence or supremacy for art; but the precise service actually rendered or lawfully due from art to morals has often been in dispute.

The subserviency of art seems an obvious solution, and has been vehemently asserted by the Puritans of every age. Morals must reign supreme; and the poet or novelist must make it his business to depict only such characters, and those only in such a way, as will encourage the practice of virtue and make vice a thing abhorred. However admirable this solution may be in theory, it is apt to raise difficulties in practice. Even theoretically, it leaves us uncertain whether vice is to be represented at all, or to be displayed in the most hideous colours, and loaded with the penalties of appropriate nemesis. For virtue and for vice alike it runs to conventional types—the brave young man, the honest clerk, the chaste wife, all of them irreproachable on the score of morals, but hardly conforming to the requirements of art. "Faultily faultless, icily regular, splendidly null," they cannot be said to be lifelike. They can no more be accepted as works of art than the willow-like forms of a draper's fashion-plates. It soon becomes apparent that such lay figures are of no more use to morality than they are to art. Patterns of impossible virtue encourage nobody; they provoke incredulity, not emulation; while the conventional monsters of iniquity arouse contempt not for their misdeeds but for their ludicrous want of verisimilitude. The simple comment, "People don't do these things" is enough to discount them for literature and morals alike.

The inevitable revolt against this artificiality leads to a quest for truth, for fidelity to fact and nature, which is the governing principle of "realism." At its crudest, this runs to the "founded on fact" type of fiction, probably the worst

imaginable from any artistic standpoint. If the delineation of things as they are is to mean the sacrifice of the ideal, of all selection and all illusion, art is art no longer; and the depreciation of art works a bitter revenge on morality. Just as oblivion of reality, in the presentation of egregious caricatures, made literature artistically ridiculous and morally ineffective, so in turn a slavish adherence to the actual, ends by making it preposterous and empty of value for ethics. It is the irony of mere realism that it ends by being completely unreal. Either it is content with a mere attainment of similitude, and so opens the door to all the extravagance of impressionism, or it plumes itself on the record of the actual, without regard for sequence or harmony, and becomes a mere chapter of accidents. "Truth is stranger than fiction"—naturally, for the actual is bound by none of the hard canons which compel the mere artist to connect and rationalise his happenings. The incredible is justified in life by the mere fact that it happened; in the drama or the novel it is intolerable. Aristotle daringly emphasised this aspect of art in his dictum, "Poetry is more rational than history." Failure to reckon with it has led to a great deal of ineptitude, on the part of craftsmen and critics alike, in modern art and literature. The attempt to substitute the sincerity of the artist's expression for the truth of what he expresses, is at best a Lesbian rule. Any absurdity can pass the test. Realism, as a mere transcript of the actual, proves not to be even real. Factual fiction, in proportion as it fails to impress a conviction of its truth, ceases to be exemplary. Crude realism, equally with crude idealism, stultifies art and is in consequence ethically meaningless.

To free art from what might seem the trammels of morality by according it a provisional independence does not obviate these negative results. In any case, when it ceases to be lifelike, art becomes either vacuous or monstrous. If it cleaves to the truth of experience, it comes once more within the range of the moral. It must be content, therefore, to be judged by the ethical test, unless we are to accept the paradoxes that art may be good but immoral, or moral and at the same time bad. In the latter case, morality has no use for art; in the former, it is compelled by the law of its own life to wage relentless war upon it. If the ethical value and purpose of life are not to make us

the foes of art, we have still to discover some principle of reconciliation between them. Can we find scope for an art which is at once good of its kind and morally commendable?

In the reconsideration which follows, we may begin by inquiring what is the bare ethical result of the representation of vice? Does the evil portrayed allure the mind of the spectator? Neither art nor morality is likely to seek the exclusive representation of evil. A circle of unredeemed villains would not make an attractive nor even a tolerable cast for drama or novel. Art, no less than morality, imperatively calls for selection. But selection and total exclusion are again two houses. Must the vicious be wholly eliminated from the picture? Disaster follows from its exclusion; for undiluted virtue palls upon us. If evil is inadmissible, we must reluctantly abandon art as incompatible with morals. The way of escape, the plea for the entry of art, is to be found in a clearer statement of the terms of artistic presentation. We have not sufficiently considered the method by which art can promote the aims of morals. The superficial conclusion, that it is by delineating virtue only, is easily exploded; a deeper examination will at the same time help to define the standards art must hold for itself.

Every moralist will claim for his system that it deals with reality. Nothing in this world can be more real than morals, unless we are to regard morals as completely worthless. If this contention is valid, it means that goodness is really good, and vice is really evil. Dishonesty and uncleanness are not bad merely in the sense that they are banned; they are bad in themselves, essentially pernicious, things to be shunned like a destroying fire. But on those terms evil can hardly be called alluring. The moralist will not fear that the presentation of vice, fairly and truly given, will corrupt the mind of the beholder. Foul in itself, blasting in its operation, vice will repel and not attract. The one stipulation he needs to make is that the artist shall be true to life. Virtue and vice as they really are, neither emasculated by convention nor caricatured by impressionism, must be squarely set before us. In proportion as morality itself is founded in reality, all art that is true to life is to be welcomed as an ally. Sincerity is not enough; a man may give in all sincerity a report that is far from truth. Fidelity to life, reality,

truth—this is the bond of union between art and morals, and the crown of both.

One point remains to be safeguarded. The legitimate process of selection may be so perverted as to pander to iniquity. A witness must not only tell the truth; he must tell the whole truth. *Suppressio veri* often merges into *Suggestio falsi;* the half-truth is a notorious lie. In moral problems, preeminently, the whole truth must be before us if we are to escape the snare. The classic temptation of Eden is typical. "The woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise." The fact is not in dispute; all this is true. But other things are true —equally true, and equally relevant. It was these that the woman ignored. And when the Wise Man would give us a picture of folly going its way to destruction, he shows us a youth beguiled by an artful selection of truth. "Stolen waters are sweet, and bread eaten in secret is pleasant." Who can deny it? The sweetness, the pleasure, are abundantly attested; most of us know them by experience. But is that all? Is there no other truth that bears upon the case? Yes; there is the truth that the youth in his simplicity ignores. "He knoweth not that the dead are there; that her guests are in the depths of Sheol." This further stipulation then must be laid upon art, that it tell not simply the truth but the whole truth. Realism, it is evident, was prompted by a right instinct. Art and morals alike scorn the puppets of conventional moralising, the immaculate heroes, the unmitigated villains, with all the paraphernalia of "poetic justice." That these things do not happen is their sufficient condemnation. But the same test inexorably rules out the burlesques of a perverted realism. True art and true morals are at one in demanding and accepting nothing but the loyal and adequate presentation of the relevant truth as a whole.

From this point of view literature has no difficulty in accommodating itself to the inclusion of vicious characters. The villain of the stage or the novel is justified, always provided he is neither overdrawn nor touched with a false glamour of sentiment or disguise. The consideration of a few classic instances will confirm this view. Shakespeare's villains are admirable examples. Iago can never be accused of lacking iniquity; nor

can he be regarded as a caricature, unlike the real men of our experience. But his example is not corrupting. The spectacle of his dastardly revenge, his diabolical and only too successful plot against the peace and happiness of Othello and Desdemona, is not likely to kindle emulation or undermine our loyalty to goodness. Macbeth, again, at once villain and hero, appeals profoundly to our sympathy and pity. He is almost the ideal tragic character. But our sympathy is completely free from any impulse to emulate his crimes. The dramatist has so powerfully delineated the whole story of wickedness, laid bare the essential nature and operation of wrong, that our love for virtue is deepened, not impaired, by its contemplation. Stevenson has given two brilliant examples of the same method and the same result in John Silver *(Treasure Island)* and James Durie *(The Master of Ballantrae)*, characters which have a great deal in common. Their villainy is unquestionable; but they are not the villains of melodrama. Vivid, real, flesh-and-blood as they are, they even touch us with a measure of respect for their force and for a certain kindliness curiously blended with their unscrupulous ferocity. Yet probably no villain ever sketched was less compromising to morality. The reader's allegiance to right will never be sapped by figures like these. Playwright and novelist alike have reached their success by the secret we have already elicited; they stick to truth, but they give the whole truth. Their realism is born of insight, not of mere pains in transcription.

Further confirmation can be drawn from works of art which the interests of morality compel us to condemn. Byron, in *Don Juan*, and Burns, in many of his songs, are mischievous not by any direct falsity in their presentation, but by what they leave out. It is not because they sing of the pleasures of sin that we reprobate these works: no man in his senses will deny the fact of the pleasures of sin. It is because they omit the equally real, equally relevant, corrosion of the soul—"The worm, the canker and the grief," of which Byron tells elsewhere. Contrast with these the treatment of the same sins of lust and sensuality by Shakespeare in his *Lucrece* and by Browning in *The Bishop Orders his Tomb*, and you will realise the importance of giving the whole truth without suppression or reserve.

If reality, then, thus regarded is to be the final test of artistic work, the first requisite for the writer is clear and adequate vision, and the second is clear and adequate expression. It would be possible to show, from well-known writers, how particular weaknesses of disposition or character have either warped a man's vision or marred his expression, so that his final picture of life is false to reality and in that degree pernicious. It is evident also that Milton was right in his contention that he who would write a great poem must first of all be a great poem himself. Byron and Burns, themselves light o' loves, cannot give us the picture of pure and constant love that we seek. Browning, great as a lover, is proportionately great as the poet of love. The purity of his own passion flames out in Giuseppe Caponsacchi, and lights up in all its hideousness the lust of the Bishop or of Sebald and Ottima. To see life steadily and see it whole' is a fair ideal for the artist; and having seen it, to give it to the world. A sentence often supposed to justify all the aberrations of a perverted realism may very well be taken up as the watchword of the true realism, with its vivid grasp of the ideal. The artist can seek no higher attainment than to "paint the thing as he sees it for the God of things as they are."

FERRAND E. CORLEY.

NOTES OF THE MONTH.

WE desire to call attention to a pamphlet of great importance, written by the Rev. Dr. Miller and published by Messrs. William Blackwood and Sons, entitled *Unrest and Education in India.* The pamphlet is an acute criticism of some of the opinions expressed by Mr. Valentine Chirol in the six letters to the *Times* in which he discusses educational matters in India. We say *some* of the opinions advanced by that able observer, for, as the following sentence shows, Dr. Miller is in sympathy with his main contentions. "I am far from wishing to take up the position of an opponent of the views expressed by the special correspondent of the *Times.* On the contrary those who are best acquainted with India and have its interests most at heart are likely to approve of the general tenor of his letters and to agree with the leading principles which he lays down." The fact that the *Times* correspondent has secured the approval of Dr. Miller is the clearest proof of the general soundness of his views, for it will be

granted that no man living knows the inwardness of the history of education in India during the past fifty years better than Dr. Miller. He was not only the head of a large college but he more than any other man helped to mould the University of Madras, and during his time in India he was a member of almost every important conference on Indian education including the Education Commission of 1882-3, and the Simla Conference of which we have heard so much recently. But if these qualifications and experience lend weight to his approval it need hardly be said that they lend no less weight to his criticism. What then are the weak points in Mr. Chirol's contentions?

THE great defect in Mr. Chirol's reasoning is that he has allowed his judgment to be influenced to far too great an extent by the condition of education in Bengal. Unquestionably there is much in the condition of education in Bengal to justify his general conclusion that the system pursued there was a 'go-as-you-please' policy, and has had disastrous results. But Bengal is not India, and no one who knows anything of the subject will contend that his epithet is descriptive of the educational systems of Bombay and Madras. "In Madras both the local Government and the University have all along been extremely active in regulating everything connected with education." And it should be remembered that South India is not a negligible quantity, for the number of undergraduates in the Presidency of Madras and the neighbouring States is practically equal to the number of undergraduates in the two Bengals. Among the different contrasts which Dr. Miller draws the following is of special importance: "*The Times* correspondent describes how agitators, even those of them who are not openly seditious, have employed students as tools in their political campaigns, and how direful the effect of this has been on the characters of those now in attendance at Calcutta colleges and even schools. The impression will be left that conduct of this kind with all the evil consequences that must attend it is universal throughout India. I leave it to others to say how far this particular evil prevails in other provinces. As regards Madras, however, the state of matters is entirely different. There everyone who can in any sense be called a leader in political discussion has steadily set himself to the task of inducing students to keep themselves entirely apart from every form of political agitation . . . . . Few things can show more clearly that the general effect of education has been more healthy" in Madras than in Bengal.

APART, however, from this general error which has to some extent vitiated his reasoning Mr. Chirol has fallen into certain specific mis-

takes. He declares for example that the system of payment by results was due to the Commission of 1882-3. This is contrary to fact. That system had been adopted in India long before that date, and the Commission had the effect of "narrowing the field of its application, and in course of time of eliminating it to a large extent from the ordinary methods of procedure."

A more serious misapprehension, however, is found in the statement that the Education Commission advocated "the relaxation of Government's control over education." This, as Dr. Miller points out, is utterly untrue to fact. What the Commission did recommend was the partial withdrawal of Government from the supply of the means of higher education, but never from its efficient control. It is of the utmost importance that this should be stated with all due emphasis.

THE main portion of Dr. Miller's pamphlet is devoted to a criticism of remarks in the letters which seem to favour "a remodelling of the present policy in a purely bureaucratic direction." The criticism is of the utmost value, and shows with great force that the defects arising from the education of the past have sprung not from the policy of the Dispatch of 1854, and the Education Commission of 1882-3, but from the failure to give effect to that policy. Where the recommendations have been accepted whole-heartedly, there you have education in a healthy state; where they have been most neglected there you find the evils that now demand remedy. What then ought the policy of the future to be? Not certainly what seems to be the tendency of the State to-day, the gradual transference of schools from Municipal, Board, or private, management into the hands of Government but an unreserved acceptance of the policy of the Dispatch and of the principles of the Education Commission. Let this policy be followed, not grudgingly, not at the point of the bayonet, but frankly and with full sympathy, and the Government will be rewarded by a spirit of loyalty and contentment beyond anything yet experienced.

AMONG recent utterances on the question of establishing model schools one of the most enlightened is that delivered by Mr. V. S. Srinivasa Sastri at the Educational Conference. It was given in full in the *Hindu* about the end of January. The following sentences will show his point of view.

"The Hon'ble Mr. Hammick and the Hon'ble Dr. Bourne both urged in Council that the condition of secondary education in this

province is very unsatisfactory. The truth is, it was far more unsatisfactory fifteen or twenty years ago, the need for Government model schools was pressing, and a demand for their establishment used frequently to be heard. Now, the mischief done to secondary education by Government's precipitate withdrawal has been in great part repaired, private schools are improved almost beyond recognition and are still improving; we are quite content to work along under our present system, and there is every evidence that if only the means were available private management would show both the zeal and the wisdom necessary to place secondary education on a satisfactory basis. Government's example is no longer required; its precept and aid are sufficient."

Whether the withdrawal by Government from direct management of schools was too rapid or not we cannot say, but there is no doubt whatever that Mr. Srinivasa Sastri is right when he says that from that day to this there has been a steady improvement. Secondary education, say the authorities, is in an unsatisfactory condition in this province. Is it, we ask, more satisfactory in other provinces where more Government schools exist?

WE cannot but admire the spirit of generosity which the proposal to establish a Muslim University has evoked. Nevertheless the proposal is fundamentally wrong. Some years ago there was a good deal of talk about the establishment of a Christian University, and the idea may any day be revived. That idea is, we believe, equally wrong. Such proposals start from the assumption that sectarian universities conserve and develop the ideals of particular communities. But just in so far as a university stimulates and strengthens sectarianism it ceases to be a university. Individual colleges like Aligarh may fitly seek to promote all that is good and lofty in Muhammadan culture, but the University should aim at the promotion of the highest apart from sectarian ideals. But leaving this aside we cannot but fear that the present movement will tend to intensify the aloofness that already exists between the Hindu and Muhammadan communities.

Dnyanodaya is responsible for the following announcement. The Union Theological Seminary, it may be stated, is the institution of which Dr. Charles Cuthbert Hall was President when he came to India as the Barrows' Lecturer.

"This month there comes from Rev. Francis Brown, Ph. D., D. D., L. H. D., LL. D., the present President of Union Theological Seminary, the announcement that it will send out during the coming cold

season one of its own professors, the Reverend George William Knox, D. D., LL. D., as "Union Seminary Lecturer on Christianity in the Far East.". Professor Knox is one of the most distinguished scholars and brilliant public speakers in the United States of America. He is Professor of the History and Philosophy of Religion in Union Seminary. During Dr. Hall's first absence he acted as its President.

Dr. Knox is a profound student of philosophy in its most fundamental forms, as well as of the various religions of the world, for fourteen years he was a Christian missionary in Japan, teaching Theology there and also acting as Professor of Philosophy in the Imperial University of Tokyo.

Dr. Knox is between fifty and sixty years of age—slightly younger than Dr. Cuthbert Hall· His mind is singularly acute and vigorous, his language choice and expressive, his personality strong and intense. Small in stature and of a slight figure, he is commanding in his influence as a thinker and writer and most effective and convincing as a speaker

He is the author of several books of importance, including "The Direct and Fundamental Proofs of the Christian Religion," "The Religion of Jesus Christ the Son of God," "The Development of Religion in Japan," "The Spirit of the Orient," "Japanese Life in Town and Country." He holds degrees from several of the best American Universities, and has received from the Emperor of Japan the Order of the Rising Sun for his active interest in Japanese affairs.

Dr. Knox expects to arrive with Mrs. Knox in Colombo about November 1st of this year. and to spend from two and a half to three and a half months in Ceylon, India and Burma. He will be ready to lecture in Madras, Bombay, Calcutta, Lahore, Allahabad and other principal intellectual centresas may be arranged."

LITERARY NOTICES AND NOTES.

Education and Citizenship in India. By Leonard Alston. London ; Longmans, Green, and Co.; 1910. Price 4s. 6*d*. net.

MANY readers will probably be disappointed in this book, from its want of definite practical conclusions. Reflection should convince them, however, that this is really a merit. The considerations brought forward by Mr. Alston in his painstaking survey of the educational position in India are sufficient to make us distrustful of the cocksure politician with his clear-cut, uncompromising solution of the problem.

The author would have been false to his own inquiry had he closed the book with any precise recommendation of that kind.

Mr. Alston spent but a short time in India (on the staff of Elphinstone College, Bombay), but he has read widely and attentively the speeches and periodicals in which men of every school have handled the matters in question. His copious quotations and references are not only eloquent of his diligence in collecting and digesting his material; they also go far to enable the reader to survey the ground intelligently and to form his own induction from the actual facts of the case. By this method of collecting the opinions of officials and non-officials, Indians and Englishmen, of various creeds and conflicting politics and standpoints, he proceeds to an analysis of the conditions out of which the educational problem rises such as few writers have the patience to attempt. This analysis, though so far inconclusive, is illuminating. The further analysis of the idea of duty, when the position of the educated Indian as a member of a subject race, or of an Englishman as a member of an imperial race, has to be considered, is enough to give pause to any but the glibbest of demagogues or the most reckless of Jingo Imperialists.

The book is therefore good for all who are likely to read it—good for Indians, as showing that the ruling race is neither unconscious nor intolerant of their aspirations and of their peculiar difficulties; for Anglo-Indians, by helping them to appreciate more sensitively the difficulties of the present and the heavy responsibility laid upon them; and good for Englishmen at home, as serving to make plain to them the extremely complex nature of the Indian situation.

Patriotism, progress,—how are these words to be interpreted in India? Is the patriotism of the Indian necessarily opposed to that of the Englishman, or can we find some way for both to work together for a real advance in India, as truly beneficial to the people of India as it is creditable to the ruling race? Has education led to unrest—and if it has, is the result deplorable or the reverse? These are some of the questions forced on a thoughtful mind in relation to Indian life. Mr. Alston does not answer them offhand; he does what is much better. He helps you to understand what is involved, and so to find your own answer. Perhaps his clearest word—and not the least valuable in the book—is the need for patience; not only the Englishman, harassed by faults he finds it hard to tolerate, but the Indian too, distressed at the apparent failure of his own and his countrymen's efforts, needs patience. There is a long, stiff task still to be achieved, calling for infinite patience. Is it worth while? Mr. Alston's book confirms (we confess) our previous belief that it is.

Modern Language Texts (various).

WE have to notice three new volumes in Siepmann's Primary French Series (Macmillans)—*La Pistole*, taken from Alexandre Dumas; *Le Lac de Gers*, by Rodolphe Töpffer; and *L'Oiseau Bleu*, by Mme. d'Aulnoy. In the corresponding French Series for Rapid Reading there is an amusing comedy, *Le Gendre de Monsieur Poirier*, by Emile Augier and Jules Sandeau. All these are priced at one shilling.

Macmillans have also added to the more elaborate Classical French Series *Le Barbier de Séville* (2*s.* 6*d.*), which possibly others besides students in the narrower sense may wish to read. Widely familiar through Rossini's opera, the play of Beaumarchais is worthy of attention on its own account.

The same publishers present, in a companion series of German texts, an adaptation of Kleist's *Michael Kohlhaas*.

From Messrs. Adam and Charles Black we have received *Lectures et Exercices, Cours Moyen* (price 2*s.*), in the same series as the *Deuxième Année de Français* reviewed in a previous volume of the *Magazine*. The selections deal chiefly with French history and French contemporary life, and are intended to impart useful information at the same time as they enlarge the vocabulary and perfect the idiom of the student. *Trois Héros de l'ancienne France* is an account, suitable for students in the elementary stage, of St. Louis, Du Guesclin, and Jeanne d'Arc. (Price 9*d.*)

The Function of Words: A Guide to Analysis and Parsing. By M. C. Carman, B.A. London; Longmans, Green and Co.; 1909. Price 1*s.* 6*d.*

THIS is a new edition, tested by class-work, and slightly adapted, of a book originally published by Swan, Sonnenschein and Co. in 1906. Some points, such as the classification of conjunctions, are open to criticism; but on the whole it is a useful handbook of the matters involved in parsing and analysis.

Christ for India. By Bernard Lucas, author of "The Faith of a Christian." London; Macmillan and Co. Price 4*s.* 6*d.* net.

"India for Christ" is the watchword of the Church's missionary activity in our great Indian Empire. "Christ for India" however is the watchword which must dominate its thought and shape its methods. "If the missionary's work is to result in bringing India to Christ, his thought must begin, continue and end in bringing Christ to India." So

runs the preface of a book with the above title recently written by the Rev. Bernard Lucas of Bellary. Its aim is so to set Christ before India as that India may not regard the Gospel as foreign but as a message related to its own life. It may at once be said that the book stimulates thought in an unusual degree and reveals itself as the work of one who is living in close sympathy with India and with Christ. Mr. Lucas first presents an analysis of the religious thought of India as it appeals to him. He then expounds the Christian message to that thought. The strongest part of the former section is his analysis of Vedantism. He shows how, according to the Vedantic view of life, the Real is the unknown, the *Gnana Marga* is consequently a flight into space, the negation of all that is known to us. The Vedantic goal is reached—it is quality-less. Such a view would have involved complete scepticism in India but for the religious nature of the Hindu which asserted itself in opposition to the demands of speculative thought.

But it is the second part of the work that interests us more—the form of the Christian message to India. In that message four facts seem to be fundamental—the personality of Jesus, the Cross, Salvation, the Risen Christ. What is the aspect of these facts that must be emphasized? It is that which has been brought into prominence by the idea of evolution, by the deepened sense of the solidarity of the race and of the immanence of God. The figure of Jesus is that of a real man but a unique man—unique in the absence of sin, and unique in an absence of sin-consciousness. Only in such a case, only by an ethical oneness between Himself and God, could Jesus confidently forgive sin. He was unique also in his conscious intimacy with God. Jesus is the Incarnation of God. According to Mr. Lucas, Incarnation is the ascent of the Divine manifestation till it manifests itself in the glory of God in the face of Jesus. Such a definition is of course in entire harmony with evolution. It may be questioned, however, whether or not it expresses the view-point of the New Testament. Mr. Lucas however draws an important parallel between the avatars of India and the Incarnation of Christ The avatar, he well points out, is not the incarnation of God as He really is, not of the unmanifested Brahma but of an unreal, illusory personal Brahma.

The Cross also is fundamental. "In the death of Christ we have represented in concrete form the eternal conflict between the ideal and the actual, the manifestation of the suffering inflicted by the actual upon the ideal." It may at once be conceded that this is a true point of view from which to gaze upon the Cross. Yet one is disposed to wonder if this can be said to represent the whole, or even the fundamental attitude which we adopt to the Cross. Is it sufficient to say

that "the Cross derives its force from the fact that it makes its appeal to the Divine heart of humanity"? Does that sufficiently explain the intense agony of the Crucifixion and of Gethsemane? Does it explain the intense 'oughtness' which Jesus felt with regard to the Cross? Does it account for His own conception of His death as a 'ransom'? It may be, however, that in presenting the Gospel to India these things should be touched upon lightly and Mr. Lucas' standpoint more frequently developed. Perhaps we should be helped in reaching a conclusion if the actual effects of this line of appeal to Hindu thought could be revealed to us.

Again, individual salvation is fundamental. The Christian Salvation must be expounded not as negative deliverance—the Hindu ideal, but as positive wholeness, the possession of abundant life. This is in harmony with the optimistic view of evolution. Here our author attacks with great vigour the doctrine that the idea of substitution is essential in an exposition of Salvation. He seems to regard as unthinkable a suffering which is the penalty arbitrarily inflicted on the innocent in order that the guilty may escape. But surely that is not a complete statement of the case. Is there not underlying this another conception—the innocent offering himself? That seems to involve a new attitude, which cannot rest satisfied with a statement such as this —Salvation is ours, "not because Christ bore our punishment but because in bearing our iniquities in His own body on the tree, He brings us to a repentance which is a sure harbinger of forgiveness." Such a statement cannot be discussed in a few lines, but the impression remains with us that there is a depth in Salvation which these words do not reach.

Christ as risen and exalted is fundamental, and the treatment of this theme is most lucid and trenchant. For a young man obsessed with doubts concerning the resurrection of Christ we can recommend nothing more heartily than the chapter on the resurrection of Jesus. One is inclined to suggest its separate publication in a series of pamphlets dealing with Christianity as a Historic Faith. The whole book is helpful in the discussion of the religious problem in India by reason of its grasp of the present situation, its freshness of treatment and its endeavour to embody those aspects of the Christian faith which emphasize Christ as the fulfilment of Hinduism. But an important problem is raised, though it is not discussed. What is the authority and place of the New Testament in such an exposition of the Christian faith? For instance we find this statement: "whether these ideas are to be found in the New Testament or not makes no difference to the modern mind." It may be necessary to adopt this attitude to the New

Testament in expounding Christ to the Hindu but in studying the book it has to be borne in mind that this is the writer's standpoint.

LITERARY NOTES.

THE death of Sir Charles Dilke removes a distinguished figure from contemporary politics and letters. Few members of the House of Commons were so generally recognised as experts on questions of foreign politics: and he was as effective with the pen as in speech. As proprietor of the *Athenaeum* (which he had helped to carry through a crisis in its early days) and of *Notes and Queries*, as well as in the capacity of author, he had considerable importance in the literary world.

A STRIKING anniversary to be celebrated this year is the tercentenary of the publication of the great "Authorised Version" of the Bible. No single book has done so much to mould the speech of succeeding generations of Englishmen, and its literary influence is but the outward index of the profound effect it has had upon the national character. Any one who wishes to understand the English people and to secure a real hold upon their language must "read, mark, learn, and inwardly digest" the English Bible.

AFRICA and the Negro races continue to attract the attention of scholars and anthropologists, and several notable books lately published deal with these themes. *A Voice from the Congo*, by Herbert Ward, one of Stanley's coadjutors, is from the pen of one who writes with knowledge, and adds to this the rare skill of illustrating his work with drawings of first-rate quality, some from life, some from his own bronze studies of Negro life and form. Mr. Ward's book, published by Heinemann at ten shillings net, brings out the savage character of Negro customs and traditions, at the same time that it exemplifies the esteem for the good qualities of the race to be found in almost all who know them well at first hand.

BESIDES this book, we must notice the *Nigerian Studies* of Mr. R. E. Dennett, recently published by Macmillans. His enthusiasm for the Negro is provocative of a certain scepticism; but the information here collected concerning totemism, marriage-customs, and folk-lore, is full of value. *In the Heart of Africa*, published by Cassels, is a translation of Duke Adolphus Frederick of Mecklenburg's account of the important German expedition that crossed Africa form East to

West about three years ago. Yet another book, by Dr. Theal, already known as a writer on South Africa, deals especially with the *Yellow and Dark-skinned People of Africa, South of the Zambesi.* It is published by Swan, Sonnenschein and Co., at half-a-guinea.

THE Cambridge University Press has published *A Companion to Latin Studies*, under the editorship of Dr. Sandys, similar to the *Companion to Greek Studies* produced five years ago. Those whose line of study takes them much into Latin Literature will find it invaluable.

THE history and civilisation of South America have been very variously estimated by different writers. Macaulay led the way in disparaging the "empires" conquered by the adventurers of Spain, and painted by them in pardonably exaggerated colours. But allowing for all needful deductions, we must concede to the old races of Peru a remarkably high development of culture in certain directions. Sir Clements Markham, who has devoted a lifetime's research to these questions, has now published the results of his labours in a volume of essays, entitled *The Incas of Peru* (Smith, Elder and Co., 10*s.* 6*d.* net) No student or writer in this department can afford to ignore this book.

SCIENCE NOTES.

AT Rossitten amid dunes bordering the Baltic is stationed the observatory of the German Ornithological Society. This lonely spot has been selected as being on the migration route of the hooded-crow and other birds, and even a rendezvous where they assemble. At this observatory the migrations are recorded, the velocity and the altitude of passage being determined with the help of box-kites and field telephones. Other features of bird-life are also to be investigated, the most promising method being the marking of fledglings and captured birds with aluminium garters. At Rossitten hooded-crows, gulls, storks as well as smaller birds have been marked. The results already reached in the case of the storks where the marking was shared in by many volunteers are of great interest and importance. The storks which leave Prussia in the autumn travel south-east and rings were returned from Poland, Damascus, Alexandria, and several from South Africa; two birds had travelled 6,000 miles in nine months. The rings also show that they may return to within a few miles of their parent nest in from one to three years.

AT a meeting of the recently founded Illuminating Engineering Society Professor Marchant, in a lecture on recent progress in electric lighting, described experiments which proved that metallic filament lamps were not affected by repeated switching on and off. From ordinary vibration, too, they did not suffer seriously, though damage was likely to result from carelessness in cleaning. Mercury vapour lamps are now made of quartz or silica, as glass is apt to fuse if there is any delay in the formation of the arc. For ordinary purposes a lead glass cover is used to cut off the abundant ultra-violet light which would produce ozone and might have other unpleasant effects. The green tint of the light is unusual, but a very good imitation of daylight can be made by combination with metallic filament lamps, or incandescent gas with mantle poor in cerium. Another paper described a curious blackening of a tungsten lamp by particles of copper shot off from the leading-in wire at the point where it joined the filament.

WHEN the electric discharge has passed through certain gaseous mixtures, including air, at low pressure, a glow continues for some seconds after the discharge is turned off. By the use of an air-pump a continuous current can be drawn through the vacuum-tube, and so the glow can be maintained in a bulb through which the gas passes on its way to the pump. The glow is stopped by heating the gas, so it was suspected to be due to ozone. Professor Strutt has confirmed this, as passing the gas over silver oxide, which destroys ozone, or through a tube dipped in liquid air, which would condense it, prevents the phenomenon. A current of ozone from a vacuum-tube supplied with oxygen did not give the glow when mixed with nitrogen, but did so with air which after passing through a discharge had been deprived of ozone. Nitric oxide was then tried, which gave with the ozone a regular flame, though a very cool one.

ESPERANTO has not long been left in sole possession of the field. A group of eminent scientists has produced a new language "Ido" and now a polyglot dictionary of mathematical terms has been issued. It seems doubtful how far Esperanto will succeed; the publication in it of tales means that it has some claims to be a literary language, and idiom is almost certain to follow. A purely scientific language is not so exposed to this temptation, and hence Ido may have a chance. It would, however, be much better to adopt the Latin-without-terminations used by Peano, whose method is to define each term as it is introduced, either in the main European languages or in his own.

MAJOR RONALD ROSS'S work, *The Prevention of Malaria* (21 *s.* net) receives an appreciative review in Nature. The book is very complete, being both scientific and practical. As might be expected in a mathematician of his type, Major Ross insists on quantitative accuracy; the prevalence of the disease in a given population can most readily be found by finding the proportion suffering from enlarged spleen; and the work done by Blakeman on "Random Flight" at Major Ross's suggestion receives practical application in a discussion of the benefit of clearing an area of mosquitos and the duration of the results.

ANOTHER article in *Nature* criticizes severely the attitude of the Government of India to the prevention of malaria. A committee has been appointed to consider the matter, but its members, with one possible exception, are understood to hold that mosquito reduction must take a very secondary place compared with quinine prophylaxis. This view depends largely on the experiments at Mian Mir, but these, it is pointed out, were carried out, in a haphazard and halfhearted way. When a small town is really impoverished by sickness and mortality, it should be the duty of the district board to come to the rescue. When the cost in quinine and loss of labour represented by each attack is considered, it becomes evident that very large sums expended on an anti-mosquito campaign may represent a real saving.

THE report of the work done on the volume of a kilogram of water at the International Bureau of weights and measures has now been published. The old method of measuring the solid whose loss of weight in water is to be found allows of greater dimensions than the intrinsically more accurate interference methods, bronze cylinders of 10 to 14 cm. being employed in the former, and cubes of glass and quartz of 4 to 6 cm. in the latter. The final result is a little in excess of 1·000,027 cubic decimetres. The discrepancy between the kilo and its definition is therefore remarkably small when one considers that the standard kilogram was constructed before the end of the eighteenth century.

IN a letter to *Nature* a correspondent from Australia gives some methods he has found useful as a protection from white ants and other pests. "Blue oil," the residue left after the distillation of kerosine, if sprinkled round the foundation of the house prevents the ravages of white ants even if they are already at work. This he accounts for by supposing that the oil cuts them off from the soil from which they get moisture. Ants cannot pass up a tree the stem of which

has been chalked. They are best destroyed by pouring two ounces of a one per cent. solution of potassium cyanide down each hole. This should be repeated once a week till they are all killed. Against fungoid growths he recommends white lead, which can be applied in the form of acetate of lead solution to fabrics.

THERE are some evils which India escapes through its lack of factories. One of these is lead poisoning which used to be common among file-cutters, but now is chiefly found in the Potteries, where there are 110 cases a year. A committee has just reported on the subject, but it has lacked the courage to make any recommendations, apparently because the men as well as some of the manufacturers prefer to take the risk. Their report, however, states definitely that either leadless glazes, or glazes with the lead in such a form as to be much less dangerous, are suitable for many classes of ware.

ANOTHER is the smoke nuisance. It is estimated that in London two-thirds of the smoke is due to domestic fires, but in Sheffield or Birmingham the proportions would be reversed, works producing the greater amount. Smoke is largely composed of minute vesicles of tar enclosing water-vapour; these serve as nuclei in the formation of fog and account for its permanence as the tar protects the droplet from evaporation. Dense smoke is produced when coal is put on the top of the fire; the substitution of coke would avoid this, but coke is difficult to kindle. Gas might be used for this purpose, or a proportion of coal retained; a more promising method is to use coal not completely converted, either by stopping the gas-making short or, preferably, by conducting the distillation at a lower temperature.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE January number opens with an article on the recent Parliamentary election in England by Mr. E. T. Cook. Some people, Mr. Cook says, have found the election disappointing because there has been "no change," while others have found it dull because to a large extent it has been fought on a single issue, and that an issue of high constitutional gravity. The object of his article is to show that the "no change" election has made momentous changes, and that on the main issue it must be decisive.

Mr. Cook deals first with the new situation that had arisen before the election began. The approval given by the House of Lords to the resolutions brought forward by Lord Rosebery and Lord Lansdowne was an admission on the part of that House that in regard to its constitution and its powers it did not possess the confidence of the nation. The shadow of the election cast in advance sufficed also to import the Referendum into the Conservative programme and to cause Mr. Balfour to shift his position in regard to other matters. Dealing next with the "no change" aspect of the election, Mr. Cook shows by an appeal to the figures of former elections that there is no parallel to the close resemblance between the recent election and its predecessor, and states that the only reason for the abnormal staunchness of the electors is that the will of the majority is firmly set upon the attainment of the policy of restricting the Veto. Examining the results of the poll he finds that the Conservatives can lay no claim to a moral victory because in some cases the Liberal majorities have been reduced. He also calls attention to certain words used by Mr. Balfour in reference to the election of 1900,—the nearest approach as regards the steadfastness of public opinion to the recent election; and points out that Mr. Balfour claimed for the Ministry of the day exceptional prestige and authority on account of the result of that election. From the same point of view the result of the recent election on the main issue submitted to the electors must be regarded as decisive.

As regards the action likely to be taken by the House of Lords when the Government proposals for the limitation of the Veto are presented to it, Mr. Cook says that if the Lords are wise enough to give up the policy of "damning the consequences," they will accept the verdict of the election as evidence that the people want the Veto and will allow the Parliament Bill to pass. The plan of Conference, he says, has been tried and failed; and the door will be opened again to adjustment and agreement between the parties only when the Lords shall accept loyally, frankly, and unreservedly the main lines of the plan for the limitation of the Veto which the Government have proposed and the country has approved.

MR. FRANK FOXCROFT contributes an article on *The Initiative-Referendum in the United States.* In some of the States of the American Commonwealth constitutional provision has been made for the initiation of legislation by the people themselves as well as for the application of the Referendum to bills or sections and even single items of bills passed by the legislatures. It is characteristic of the American, Mr. Foxcroft says, to be in a hurry, and he finds that with the aid of

the Initiative-Referendum he can in a few months get a piece of legislation enacted which under the purely representative system might have taken two or three years. Of the working of the new system Mr. Foxcroft does not speak at all enthusiastically. Obvious objections to the system are the crude form which measures proposed are likely to take and the possibility that there may be presented at the same election, through different groups of voters, conflicting proposals all of which may be adopted. But a more serious objection to the system is that it gives no chance for adequate discussion and that it strikes at the roots of representative Government. In its operation, too, it is always unfair to the conservative section of the people. The various radical groups will sign each other's petitions and get their different proposals before the people. When the campaign opens these groups are already organised, and it is always harder to organise the negative than the affirmative. An unsatisfactory feature of the operation of the system is that on account of the indifference of many American voters to their political responsibilities proposals put forward by even comparatively small groups of the people may be carried by a small minority of all the voters. Mr. Foxcroft considers that conservative Americans may congratulate themselves that the Initiative-Referendum has not yet been extended to national legislation.

MR. L. P. JACKS contributes an ably written and suggestive article on *William James and his Message.* The controversies introduced by William James into the philosophic world, Mr. Jacks says, are of a kind which vitally affects the interests of man. Whether it be true or false that philosophy as hitherto cultivated stands aloof from 'facts' and produces little effect on the course of the world's history, there can be no doubt that philosophy as presented by James would become at once, either for good or for ill, an active and stimulating influence and in some cases a powerful solvent in the affairs of human life. For James does not simply offer a new 'set of views' or claim that he has rediscovered the secret of the universe; he demands the introduction of a new temper into the whole business of speculative thought and indirectly into the whole business of life; and it is hardly too much to say that the adoption of the pragmatic temper would involve a change in both the form and the spirit of every type of official teaching, religious, ethical, political, and scientific, that is now being offered for the guidance of man. On the pragmatic basis life is not a definitely determined process moving on like a railway journey through stages, and towards destinations, plotted out in

advance, but becomes a daring and risky expedition into the unknown. "The universe itself is such an adventure, in the risks and perils of which God is engaged no less—but rather more—than man." "There is no longer any 'pattern shown in the Mount' to which mankind may appeal for final authority and guidance, and the conception of God as 'weaving the ages as a work upon a loom' must be abandoned."

It does not follow from this that Pragmatism is either agnostic or atheistic, and it is well known that James himself was neither. Pragmatism is incompatible only with those forms of theism that require for their support some final formula of the world. The belief in God (or in any number of gods) as the finite Helper, immeasurably more powerful than man yet not all-powerful, still remains a possibility, to be accepted or not according to empirical evidence. Such evidence appeared to James to be forthcoming, though he did not admit that even on this ground a demonstration of universal validity could be given. The theistic conclusion, he held, shares that element of risk and danger which pervades the universe. At the same time he held that the anti-theistic conclusion was far more risky and dangerous, for if the 'will to believe' could not be trusted still less, in his opinion, could the 'will to disbelieve.' In all this, Mr. Jacks remarks, it is hard to find any important difference between the teaching of James and the famous principle of Butler that "probability is the guide of life." James's method of justifying belief has its analogy also in the reasonings of Newman, with a quotation from whom Mr. Jacks concludes his article.

The statement often made that James uses simply the language of the plain man is, in Mr. Jacks' opinion, very far from correct. Both the plain man and the rationalist philosopher whom he attacks are too much the victims of conceptual logic, and of the mental habits which that logic engenders, to find themselves immediately at home in the atmosphere into which James would introduce them. For both the plain man and the philosopher it is very easy to overlook the essential point towards which the whole pragmatic argument is directed. This, says Mr. Jacks, is what has happened in the case of Mr. Bertrand Russell, one of the most acute and fair-minded of the opponents of Pragmatism. Unable to see in language anything but the dictionary meanings of terms and pinning the pragmatist down to these, he accuses him of all sorts of doctrines which as often as not are the precise opposite of what he wants to convey. Accustomed himself to regard every term as conveying a fixed and definite meaning, he fails to recognise that to the pragmatist the meanings of terms lie not

within but beyond themselves, and that they arise not prior to use but through the very use to which the terms are put.

It is just here, Mr. Jacks thinks, that we have the chief difficulty that pragmatists have to contend with in their effort to win the sympathies of thoughtful men. They are using an instrument of expression, which is all ready to the hands of their opponents and all unready to their own, and which breaks down under the use they are compelled to make of it. Mr. Jacks expresses his admiration for the skill and pertinacity with which James set himself to overcome this difficulty, and gives an illustration of his method. He then refers to James's insistence on the principle, identical with that of Bergson, that experience has the *forward* look and must be treated as a *going* concern, or in other words that all experience is necessarily experiencing. He also deals at some length with James's attack on that master-abstraction of the rationalist philosophers—the Absolute; and he maintains that though James has been much derided and abused for his criticism of the dominant absolutism of modern philosophy, he has not so far been answered. The philosophy of James has encountered the not uncommon lot of being criticised before it has been understood. At the same time, he thinks that the pragmatists have not acted wisely in delivering their main attack on the rationalist conception of 'truth'. He is of opinion that it is in ethics that Pragmatism has its most effective weapon. Of James himself he says in conclusion that "he was a thinker of the first rank, not always unconfused, it is true, but yet with a clear vision ahead of him, a rich and varied philosophical experience behind him, and with a great human purpose in his heart.

IN an article entitled *Haeckel and Monism* Mr. John Page Hopps discusses Haeckel's position in relation to theism *apropos* of a recent statement made in a new edition of his *Scientific Confession of Faith* to the effect that he "would fain establish a bond between religion and science, and thus contribute to the adjustment of the antithesis so needlessly maintained between these, the two highest spheres in which the mind can exercise itself." He is very hopeful that Haeckel will yet come to an understanding with the modern spiritual theist. In *Liberalism and Empire* Professor Edward Kylie appeals to Liberals to take advantage of the grand opportunity for creative statesmanship which, as he thinks, the situation within the Empire now presents. They might begin, he says, by giving more time and attention to a study of Colonial conditions and opinions. And while they do right to insist on the importance of intellectual influences in the creation

of community of ideas and ideals between different parts of the Empire, they ought not to neglect the bearing of trade and finance upon Imperial problems Dr. Charles Sarolea contributes an article on the life and work of Tolstoy, in which he seeks to show that there is not, as is generally assumed, any deep-seated dualism and antinomy in Tolstoy's life and personality, nor any sharp line of cleavage in his art and in his teaching. The Count de Soissons concludes his article on *Anatole France*; and among other articles may be mentioned *Byzantine Caesars*, by Mr. E. A. Foord, *Turkey after Two Years*, by Mr. D. G. Hogarth, and Dr. Dillon's review of *Foreign Affairs*. Several important books are noticed in the Literary Supplement.

THE NINETEENTH CENTURY.

THIS is the first number since the General Election, and politics naturally takes precedence. Most of the articles, however, are little above the common level of party writing. The place of honour is given to an article by Lord Ribblesdale on *The General Election and After* in which the writer makes a hardly successful attempt to show that the recent elections, considered with reference to the main issues before the country, have been productive of little or no decisive result: 'Stalemate' is how he describes the present position of political parties. The article, however, does not demand much attention; in the usual partisan style the noble lord has offered much abuse and little argument.

AN article of a very different order is Mr. Harold Cox's on *A Great Democratic Reform*. It is a suggestive and thoughtful dissertation on the possibilities of the Referendum in England. What the writer wants to show is that the adoption of the principle of the Referendum by the Unionist party has been a necessary and legitimate attempt on their part to reconcile the Conservative position with the growing forces of democracy whereby the seat of political power in England has been shifted from 'the nobility and gentry' to the 'masses.' There is nothing that is necessarily un-conservative in this attempt. The Referendum, wherever it has been employed, has been on the whole a conservative instrument and in the present position of political parties in England, it would be the surest safeguard of the Unionist party against the ever-present danger of what the writer calls 'legislation by log-rolling,' that is, against a possible combination of the lesser political cliques in Parliament to force upon the country legislation which a party commanding an independent majority would

be unable by itself to pass. It is significant that the extreme men of both parties set themselves against the Referendum. The 'reformer' of either camp, impatient of delay or opposition, would force on the country measures which he believes good for the nation, but for which the nation itself may not be ready. It is arduous work to arouse popular enthusiasm for a new political or economic idea, and rather than wait until the idea commends itself generally to the popular will the 'reformer' would have it translated into law by a skilful manoeuvring of political parties. The Referendum is thus not an instrument for the Radical or for the extreme Tariff Reformer. It is for the moderate, level-headed men of either party—it is essentially conservative in its methods and its principles. The fact has been well demonstrated by the history of Switzerland where the system has been in operation for many years but where "the Radicals still favour the representative and parliamentary system which they consider to be the bulwark of intelligence against the numerical superiority of democratic masses insufficiently instructed and therefore easily misled." The experience of Switzerland would approximately be the experience of Britain in this matter, for the supposed differences between England and Switzerland are not differences of sufficient account to render a comparison between the two countries uninstructive or unsuggestive. The fact that in Switzerland the Referendum has been in active exercise for centuries, whereas it comes as an altogether novel political method to the people of Britain, is not a fact that really matters. If direct legislation has been unknown in England, it does not necessarily prove that the people of England are not now of sufficient political education and insight to appreciate its advantages and to accept it. Fifty years ago, perhaps, it might have been so, but the transference in the meantime of political power from a few families to the masses has meant the political education of the people to a degree which must help them to see the obvious advantages of a system whereby they would be enabled not merely to feel their power but, whenever occasion arose, to put it into direct exercise. Another difference between England and Switzerland which might affect the usefulness of a comparison between the two countries is the fact that in Switzerland a party-system of the kind that exists in England is practically unknown, and therefore the Referendum which has worked so well in Switzerland may or may not work with equal satisfactoriness in the differing political conditions which obtain in England. But in fact it is a judicious exercise of the principle of the Referendum which has enabled the Swiss people to escape the evils inevitable under a rigid party system, and if a like result would be effected in England by the

explain the customary cries raised by democratic parties in countries like Ireland and India—Ireland where the establishment of home rule is pursued at the risk of much palpable injustice to several classes of the population, and India where the demand for self-government, if it received complete satisfaction, would mean the sacrifice of the interests of many classes who have hitherto chosen to remain outside the party of agitation? And so by this course of argument Sir Bampfylde Fuller comes back to the position from which he started—that the justification of democracy is the satisfaction which it offers to the self-esteem of the masses; and if the fact is accepted, the writer would find in it an adequate answer to the question of a proper second chamber in England. No House of Lords would ultimately be permitted to stand, in whose formation and continuance the democracy did not have a share. That the existing House has had a long and worthy record is not likely by itself to commend it to the popular will. "The members of the Upper, like those of the Lower, Chamber should be elected by the people's votes and hold their seats at its discretion." This concession and no other would satisfy the self-esteem of the masses. This and no other could long secure the Upper Chamber from such blasts of democratic enthusiasm as those with which it is assailed to-day.

AN article of some interest is *The Need of an Anglo-German Understanding* by Sir Harry H. Johnston, which is an answer to some of the criticisms made on his last article which we reviewed at length in our January number.

THE FORTNIGHTLY REVIEW.

RELUCTANTLY perhaps the attention of those who read the Fortnightly Review will be turned towards politics, for although literary, artistic and general subjects are dealt with by the various authors none of these is likely to become topics of conversation among the general public. Walter Sickert's article on the post-impressionists in pictorial art, Grenville Barker's description and criticism of two German theatres, the lecture upon Byron by the American Ambassador in England, Francis Gribble's discussion of Tolstoi, none of these requires more than mention. In the case of the last, however, a certain wonder is evoked that such a person as Francis Gribble should have been selected to write upon a man like Tolstoi. Before reaching the political topics there remains yet one contribution which varies the regular succession of essays. This is headed *A Candid Colloquy on Religion* and is introduced by the following note "This conver-

sation between three men of unusual ability, reduced to writing by one of them, may be of interest as a sign of the times." The Editor thereupon disclaims responsibility for the views of any of the three speakers. So far interest has been aroused, only however to give place to disappointment. These gentlemen who converse with such cultured ease and garnish their conversation with frequent literary and historical allusions do not seem sufficiently natural to be indicative of the deeper currents of the age; their easy assurance of manner causes the reader to distrust convictions and criticisms arrived at with such effortless precision. It is a little unfair to stigmatize their attitude on these deeper questions as a discussion of the forms of truth which they *patronise* but the description is almost justified. The above contributions, along with the two short stories which occupy the closing pages of the magazine, leave only the political articles to be dealt with.

THE description of the American Congress by Mr. Sidney Brooks is really well done and thoroughly entertaining. In the comparison which he draws from time to time between the Congress and the House of Commons the writer has manifestly tried to be impartial. That he has succeeded is perhaps too much to assert.

Mr. S. M. Mitra devotes his criticism of Mr. Chirol's views upon India to the removal of the impression that Mr. Tilak's influence can be regarded as the *fons et origo* of the unrest, he then proceeds to show that the Bengalee Brahman has received more than his deserved share of blame for the later phases of the development. Colonel Pollock argues in another paper upon the wisdom of conferring the united control of naval and military matters upon one minister. Mr. Garvin discusses the present situation under the title, *The King, the Government and the Crisis*, and pleads for a renewal of the Conference as the safest and wisest course to adopt in the present situation.

There is a paper upon Turkey and the Triple Alliance by Captain Battine, criticising unfavourably the recent tendencies of British diplomacy in the near East. Mr. Walter Sichel's views upon the political situation are described as *Second Thoughts*; the writer's confident distribution of censure and the emphatic assertion of his views give point to two papers which still await remark. These two papers also deal with the present political situation but from a very different point of view. Both writers are dissatisfied with the current forms of political expression and suggest that some radical alteration of the present system would be welcomed by the public.

Of the two articles referred to, one by Mr. Hilaire Belloc is

inspired by a recently published volume, *Idola Fori*, by Mr. W. S. Lilley. This paper is devoted to the exposition of the following statement which is quoted from the first page "The opposition of two set opinions, championed by two picked teams of men, is no longer the subject of politics in men's minds: all the machinery that went with that older method and which we still call the Party System is no longer of interest. There is a different tone abroad, and it will be of a deep interest—perhaps it will turn out to be something more practical and perilous than a mere interest—to watch the rapid development of this spirit."

The other article, written by Mr. Sidney Low and headed *The Old Constitution*, supplements the article to which reference has just been made by reviewing the present situation from an *ex parte* standpoint.

COLLEGE NOTES.

MUCH satisfaction is felt among the former as well as the present students of the College at the elevation of Mr. P. R. Sundara Aiyar to the bench of the Madras High Court. This is the highest position to which any former student of the College has risen, and it is fitting that it should be attained by one who during his College career gave the greatest promise of future distinction. During the years 1882 and 1883 when he studied in the B. A. Classes of the College Mr. Sundara Aiyar was recognised not only as *facile princeps* among his class-fellows, but as possessing abilities of the highest order: so much so that when, a few years later, he began to make his mark at the local bar, his success was felt to be the result not of a fortuitous concourse of circumstances—which is the explanation with which mediocrity too often consoles itself for its own comparative ill-success—but the natural blossoming of intellectual gifts carefully fostered by assiduous and earnest application. The present writer remembers Dr. Miller once declaring before a well-known member of the local judicature that Mr. Sundara Aiyar's was the brightest intellect which ever came under the influence of the College. It is to Dr. Miller, as to other professors of the College, a source of profound gratification that during the quarter of a century which has elapsed since Mr. Sundara Aiyar left the College, he has retained his personal attachment to it and taken a leading part in the College Day Association of which he is now the President. A more fitting successor of the late Dewan Bahadur C. Ramachandra Rao Saheb in this capacity could not be imagined. If the former students of the College are to make their

influence felt as a distinct body among the several corporate groups which constitute the general community, with traits of character and ideals of life marking them out from the rest of the community, they require a person, one of themselves, in high position who will make their special aims and interests his own and whom they can look up to as a leader. In offering our sincere congratulations to Mr. P. R. Sundara Aiyar, we would express the hope that, now that he has been released from the distractions of a practising lawyer and raised into the serener atmosphere of the bench, he will be able to devote time and strength to the promotion of movements which aim at the social, moral and spiritual uplift of the people of Southern India, whose highest welfare it is the object of the College to serve. We are glad to learn that steps are being taken by former students of the College to convey to Mr. Sundara Aiyar their feelings of satisfaction at his appointment.

ANOTHER noteworthy appointment is that of Mr. K. Ramasastrulu Naidu as Deputy Director of Agriculture. Mr. Ramasastrulu was a student of the College and an active member of the Second Students' Home and the Caithness Hall from 1901 to 1904. Early in 1905 he went to Japan for technical education and thence he travelled to America where he specialised in Agriculture. He is a Bachelor of Science of the Californian University.

THE College Young Men's Brotherhood opened its current session on Monday, the 23rd January, with an address on "Social Service" by Mr. Pittendrigh. After defining the spirit of the Brotherhood as that portrayed by Leigh Hunt in Abu Ben Adhem, the lover of his fellow-men 'whom love of God had blessed,' Mr. Pittendrigh dwelt upon the necessity of translating sympathy into action, lest sympathy should lose its masculine strength and degenerate into a mere luxury of pity such as one indulges in when reading novels or attending theatres. Love, like other powers of the human mind, grows by careful nursing and by constant exercise. It needs to be exercised on objects which demand our help. Young men should cultivate the habit of seeing need. There are a hundred openings for service around us, if we will only open our eyes and our hearts to them. It is too often the case with us that having eyes we see not, having ears we hear not. This is due to our living in a world of abstractions, far removed from the concrete realities of the world. There is perhaps no better corrective to a life of dreams engendered by an exclusive devotion to the study of books than enlisting in some practical cause.

In pursuing the struggle for the salvation of others, we may derive much stimulus and encouragement from the biographies of those who have laboured and died for their fellow-men. Hence the spiritual benefit accruing from a study of the life of Christ and the lives of such followers of His as Henry Drummond and David Livingstone. Another powerful means of equipment for altruistic service is communion in prayer with God, recognised as the common Father in whom all men are brothers,—irrespective of distinctions of culture and character, of creed and race, of birth and position. The doctrine of the Fatherhood of God has no practical meaning for us if we do not recognise our brothers in those amongst whom our lot is cast, and do not *do* something to make their lives happier and more useful. In endeavouring to uplift others, there is however the danger of our attempting too much and achieving too little. Wisdom consists rather in choosing one particular form of activity, and persisting in it in spite of doubts within and distractions without. In bringing his address to a close, Mr. Pittendrigh called attention to two definite forms of work which the College Brotherhooood proposed for its members,--the visiting of the sick in hospitals and the management of the Night School for poor boys in the neighbourhood of the College—and exhorted every student of the College to engage in one or the other.

Mr. Kandaswami Chetty who followed Mr. Pittendrigh, gave an account of the Night School since its inception in August 1909. He testified to the liberal way in which the students of the College subscribed money towards the support of the school and appealed for a greater measure of help in the shape of personal service. His appeal was responded to by twenty-five students, who have since formed themselves into a working committee which meets every other Tuesday and appoints volunteer teachers for two weeks in advance. Besides the paid teacher who takes the daily attendance and is responsible for discipline among the pupils, and four student-teachers appointed for each week, any student who has an evening to spare for service in the School is welcome and he will have work given to him. It is gratifying to note that since this arrangement for securing a regular supply of teachers was brought into force, the strength of the school and the attendance of the pupils have considerably increased.

METHODIST PUBLISHING HOUSE, MADRAS.